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JOHN S. STOKES,

at NO. 116 NORTH FOURTH STREET, UP STAIRS.

PHILADELPHIA.

For "The Friend."

Cashmere.

Andrew Wilson writes as follows respecting this region, (which he calls Kashmir) and his entrance into it from the Himalaya. Almost every one longs, and many hope, to see the beautiful vale of Kashmir. Probably the region of the earth is so well known to the eye of imagination, or so readily suggests the idea of a terrestrial Paradise. So far from being disappointed with the reality, or having experienced any cause for wishing that I had left Kashmir unvisited, I can most cordially say that the beautiful reality excels the somewhat vague poetic vision which has been associated with the name. But Kashmir is rather a difficult country to get at, especially when you come down upon it from beyond by way of Zaskar and Súrú. According to tradition, it was formerly the Garden Eden; and one is very well disposed to accept that theory when trying to get into it from the north or north-west. Most people go up to it from the plains of India by one of the four authorized routes; but I have a habit of getting into places by some quite unusual way, and did so in this instance."

Wilson gives a detailed account of the dangers and hardships endured by himself and party in making the descent of 10,000 feet from the "Abode of Snow," before the vale of Cashmere gladdened the sight of the weary travellers. He proceeds: "But I have not yet got even into the outskirts of the Garden Eden. Zogi-la had to be crossed; and though it is a very easy pass, and set down by the trigonometrical Survey as only 11,300 feet high, yet I have heard, and suspect, that a stake has been made there, and that nearly a thousand feet might have been added to it."

* * Though it seemed to me nothing to get over what I had gone through, yet this pass must have a formidable appearance to travellers coming upon it from below, judging of the description given of it by Dr. Henderson, the ornithologist of the first of Sir Thomas Buxton's missions to Yarkund. He says, "The road we had ascended was in many places rather trying to the nerves, being very steep, and sometimes consisting merely of a platform of brushwood attached to the face of the precipice. This road, owing to its steepness, quite impassable for baggage animals after the fall of snow, and it is then necessary to wait at Baltal until the snow has melted, or to fol-

low the stream up a very narrow rocky gorge, with precipices from 500 to 1000 feet on either side. This gorge, however, is only practicable when filled up by snow to about fifty feet in depth, as it usually is early in the season; it is then the usual route; and at that season to avoid the avalanches, it is necessary to start at night and get over the pass before sunrise. Avalanches do not fall until late in the day, after the sun begins to melt the snow."

I do not think the road has been improved since Dr. Henderson passed over it, but the great interest of it is that it leads suddenly down upon the beautiful wooded scenery of Kashmir. After months of the sterile, almost treeless Tibetan provinces, the contrast was very striking, and I could not but revel in the beauty and glory of the vegetation; but even to one who had come upon it from below the scene would have been very striking. There was a large and lively encampment at the foot of the pass, with tents prepared for the Yarkund envoy, and a number of Kashmir officers and soldiers; but I pushed on beyond that, and camped in solitude close to the Sind river. This place is called Baltal, but it has no human habitations. Smooth green meadows, carpet-like and embroidered with flowers, extended to the silvery stream, above which there was the most varied luxuriance of foliage, the lower mountains being richly clothed with woods of many and beautiful colors. It was late autumn, and the trees were in their greatest variety of color; but hardly a leaf seemed to have fallen. The dark green of the pines contrasted beautifully with the delicate orange of the birches, because there were intermingling tints of brown and saffron. Great masses of foliage were succeeded by solitary pines, which had found a footing high up the precipitous crags. And all this was combined with peaks and slopes of pure white snow. *Aiguilles* of dark rock rose out of beds of snow, but their faces were powdered with the same element. Glaciers and large beds of snow ran down the valleys, and the upper vegetation had snow for its bed. The effect of sunset upon this scene was wonderful; for the colors it displayed were both heightened and more harmoniously blended. The golden light of eve brought out the warm tints of the forest; but the glow of the reddish brown precipices, and the rosy light upon the snowy slopes and peaks, were too soon succeeded by the cold grey of evening.

* * *
The remainder of my journey to the great valley or small plain of Kashmir was delightful. A good deal of rain fell, but that made one appreciate the great trees all the more, for the rain was not continuous, and was mingled with sunshine. The air was soft and balmy; but, at this transfer from September to October, it was agreeably cold even to a traveller from the abodes and sources of snow. As we descended, the pine forests were confined to the mountain-slopes; but the lofty

deodar began to appear in the valley, as afterwards the sycamore, the elm and the horse chestnut. Round the picturesque villages, and even forming considerable woods, there were fruit trees—as the walnut, the chestnut, the peach, the apricot, the apple, and the pear. Large quantities of timber (said to be cut recklessly) was in course of being floated down the river; and where the path led across it, there were curious wooden bridges, for which it was not necessary to dismount. This Sind valley is about sixty miles long, and varies in breadth from a few hundred yards to about a mile, except at its base, where it opens out considerably. It is considered to afford the best idea of the mingled beauty and grandeur of Kashmir scenery; and when I passed through, its appearance was greatly enhanced by the snow, which not only covered the mountain tops, but also came down into the forests which clothed the mountain sides. The path through it, being part of the great road from Kashmir to Central Asia, is kept in tolerable repair, and it is very seldom that the rider requires to dismount. Anything beyond a walking pace, however, is for the most part out of the question. At Ganderbahl I was fairly in the great valley of Kashmir, and encamped under some enormous sycamore trees; the girth of one was so great that its trunk kept my little mountain tent quite sheltered from the furious blasts. Next day a small but convenient and quaint Kashmir boat took me up to Srinagar; and it was delightful to glide up the back-waters of the Jhelam, which afforded a highway to the capital. It was the commencement and the promise of repose, which I very seriously needed, and in a beautiful land.

At Srinagar, where I stayed for a fortnight, I was the guest of the Resident Mr. Le Poer Wynn, whose early death has disappointed many bright hopes. I had thus every opportunity of seeing all that could be seen about the capital, and of making myself acquainted with the state of affairs in Kashmir. Afterwards went up to Islamabad, Martand, Achibal, Vernag, the Rozlu Valley, and finally went out of Kashmir by way of the Manas and Wular lakes, and the lower valley of the Jhelam, so that I saw the most interesting places in the country, and all the varieties of scenery which it affords. I shall only touch generally upon its characteristics. It doubtless owes some of its charm to the character of the regions in its neighborhood. As compared with the burning plains of India, the sterile steppes of Tibet, and the savage mountains of the Himalaya and of Afghanistan, it presents an astonishing and beautiful contrast. After such scenes, even a much more common-place country might have afforded a good deal of the enthusiasm which Kashmir has excited in Eastern poetry, and even in common rumor; but beyond that it has characteristics which give it a distinct place among the most pleasing regions of the earth. I

said to the Maharajah, or ruling Prince of Kashmir, that the most beautiful countries I had seen were England, Italy, Japan and Kashmir; and though he did not seem to like the remark much, probably from a fear that the beauty of the land he governed, might make it too much an object of desire, yet there was no exaggeration in it. Here at a height of nearly 6000 feet, in a temperate climate, with an abundance of moisture, and yet protected by lofty mountains from the fierce continuous rains of the Indian south-west monsoon, we have the most splendid amphitheatre in the world. A flat oval valley about sixty miles long, and from forty to fifty miles in breadth, is surrounded by magnificent mountains, which, during the greater part of the year, are covered more than half way down with snow, and present vast upland beds of pure white snow. This valley has fine lakes, is intersected with water courses, and its land is covered with brilliant vegetation, including gigantic trees of the richest foliage. And out of this great central valley there rise innumerable, long, picturesque mountain valleys, such as that of the Sind river, which I have just described; while above these there are great pine forests, green slopes of grass, glaciers, and snow. Nothing could express the general effect better than these lines on Lebanon:

'Whose head in wintry grandeur towers,
And whitens with eternal sleet;
While Summer, in a vale of flowers,
Is sleeping rosy at his feet.'

The great encircling walls of rock and snow contrast grandly with the soft beauty of the scene beneath. The snows have a wonderful effect as we look up to them through the leafy branches of the immense sycamore, elm and poplar trees. They flash gloriously in the morning sunlight above the pink mist of the valley-plain; they have a rosy glow in the evening sun-light; and when the sun-light has departed, but ere darkness shrouds them, they gleam afar off with a cold and spectral light, as if they belonged to a region where man had never trod. The deep black gorges in the mountains have a mysterious look. The sun lights up some softer grassy ravine or green slope, and then displays splintered rocks rising in the wildest confusion. Often long lines of white clouds lie along the line of mountain-summits, while at other times every white peak and precipice wall is distinctly marked against the deep blue sky. The valley plain is especially striking in clear mornings and evenings, when it lies partially in golden sunlight, partly in the shadow of its great hills.

The green mosaic of the level land is intersected by many streams, canals and lakes, or beautiful reaches of river which look like small lakes. The lakes have floating islands composed of vegetation. Besides the immense sycamores and elms, and the long lines of stately poplars, great part of the plain is a garden filled with fruits and flowers, and there is almost constant verdure.

It is a pity that so beautiful a country should not have a finer population. At the entrances of the valleys, looking at the forests, the rich uncultivated lands, and the unused water power, I could not but think of the scenes in England,

'Where lawns extend that scorn Arcadian pride,
And brighter streams than famed Hydaspes glide.'
My mind reverted also to the flashing snows

of the American Sierra Nevada, the dwarf oaks and rich fields of wheat, the chubby children, the comely well-dressed women, and the strong stalwart men of California. For though the *chalets* were picturesque enough at a little distance, they could not bear a close examination; and there was not much satisfaction to be had in contemplating the half-starved, half-naked children, and the thin, wornout-looking women. One could not help thinking of the comfortable homes which an Anglo-Saxon population would rear in such a land."

Except that the women have nearly all fine eyes, the reported beauty of Cashmere women, in Wilson's opinion, rests on very slight foundations. He considers them generally plain and many remarkably ugly.

The manufacture of the celebrated Cashmere shawls has greatly declined, but is still of considerable importance, and about £130,000 worth of them is annually exported, of which £90,000 worth goes to Europe. It is only on the wind-swept steppes of Central Asia that the goats produce so fine a hair as is employed in making the most costly shawls, some of which sell even in Cashmere for \$1500 each. The shawl-weavers get miserable wages, and are allowed neither to leave Kashmir nor change their employment, so that they are nearly in the position of slaves; and their average wages are only about three cents a day.

Cashmere which had once four millions of inhabitants, has now only about 500,000 in consequence of repeated invasions and desolating wars.

An Old Allegory.—I read in my boyhood, and have not forgotten, the story of the sluggard and the alarm-clock. A certain man was by nature sluggish and lazy, and as he began to feel the weight of disease upon him he called a physician. The physician prescribed healthful diet and exercise, and especially early rising. The man objected to early rising on the plea that he could not wake up.

"Then get an alarm-clock," said the doctor. "You must rise early if you would have your health."

So the man purchased an alarm-clock, and set it up in his sleeping-chamber, and at the appointed time the startling whir and clang of the machinery awoke him *instantly*. He was up and dressed in season to see the sun rise, and he really felt brighter and better for the effort. The clock, being regularly wound and set, faithfully performed its office, and while the man was punctual in his obedience to its summons it awoke him with the rising of the sun. But by and by he allowed himself to question the real benefit of this early rising. It often seemed to him that a little more sleep would be pleasant—So one morning, after the faithful monitor had aroused him, he closed his eyes and took another nap. This was repeated until the clock ceased to break his slumber. The sharp bell clanged as loud as ever, but he had become deaf to its warning. He did not hear it, because he had contracted the habit of disobeying it.

And so it is with conscience. It is a monitor which, in the morning of life, gives healthful warning to all; but let us once begin to question the need of obeying it—let us disobey its dictates, even in trifling particulars—and very soon it will cease to admonish us; and after a time, by continual disregard, we might fall asleep over a volcano, and con-

science would not have the power to arouse us.

From "Piety Promoted."

James Brandwood.

James Brandwood was the eldest son of John Brandwood, of Entwistle, in the parish of Bolton, in Lancashire, and was born in the Eleventh month, 1739.

Having left behind him an account in religion, of his early experience in the work of the Holy Spirit, the following abstract is taken, in his own words, from this narrative. "Pleased the all-wise and gracious God, to give me being, to follow me by his grace, even from my youth, often bowing my knees in serious consideration, that I was placed here as on his footstool, for a short space of time, and must ere long remove to appear before his judgment-seat; also, how short and transient present enjoyments are, compared with the eternal nature of the life to come, whereby my mind was led to conclude, that this world is not my resting-place, the life to come is my home, eternity is the chief end and sign of my being.

"Running in my own will and strength, year to year, I heard sermons, read many books, and talked with professors; some one thing and some another. I then began to read the Scriptures more; but alas! I was not to me in many places, as a sealed book. I prayed often in secret places, and longed to sing, thinking I was thereby preparing myself to join the heavenly host. I talked with religious professors about doctrinal points, endeavored to form as just notions and opinions about the coming, life, doctrines, sufferings, and death of Christ, as I could; and I called faith. But this faith not proceeding from the quickening power of Divine grace, but from the workings of the natural understanding, was a dead faith, and could not be an evidence of things not seen, nor work love to the purifying of my heart, so as to give victory over the various sinful lusts and vanities of this world; but on the contrary, it was abundantly overcome thereby, from day to day.

"In this condition I travelled long, and was sorely tossed between the secret reproaches of Divine grace in my conscience, and the wings of the adversary. About the twenty-first year of my age, it pleased God, in His infinite mercy, further to enlighten my soul through the Spirit of his Son, as with the Spirit of God, whereby I was enabled to see more clearly my fallen and corrupt state, and my sins were set in order before me, appearing exceedingly sinful, and opposed to the holy will of God. In this day my former building in religion was shaken to the very foundation. In this situation I cried, 'Oh! what shall I do? to whom shall I flee for refuge in this sinful state I cannot dwell in? He that is holy.'

"The Scriptures now began to be opened to my understanding; and though I was told, that by a certain ceremony, which had been performed in my infancy, 'I was made a member of Christ, a child of God, an inheritor of the kingdom of heaven, yet the opening of the Scriptures to my understanding, I saw this could not be true; there I was informed, that the members of Christ were made such by other means, and by his own baptism with the Spirit, as the apostle, 'By one Spirit are we all bap-

one body;' and that, 'if any man be in it, he is a new creature.' I also saw, that children of God were such as were begotten of Him through Christ, the incorruptible and Word of God, and born again unto a newness of life, bringing forth the fruits of the Spirit. And that the kingdom of heaven and the inheritance of Christ are within, by the influence of his Spirit, which as a pure principle in the children and people, ruleth and leadeth them in his service.

I also saw, that all my prayers and songs of praise had been a sacrifice of my own precept, and offered up in my own vain imagination, in a fallen and unconverted state; that it was only in and through the Spirit of God could be acceptably worshipped. I saw, that all my former faith was no more than a bare assent of the natural understanding to certain things whereof I had no experience, but what arose from the letter of the Scripture, and other outward means; whereas, the opening of the Scriptures, I saw that the Spirit of Him who is the Author and Object of true and living faith, by the quickened soul received an evidence of the saving power and redeeming love of God through Christ. I also saw, that I had been too much in, and been carried about by, the changeable doctrines of men, and neglected the teachings of the grace and goodness of God in my soul, which, as a swift messenger against evil, had followed me with rebuke and secret reproof, even from my infancy.

As I was brought more and more into the knowledge of God, and humbled under the Divine hand, the Light of Christ arose, and more enlightened my mind; whereby I saw into the purity of that faith which was once delivered to the saints, and that holy religion, which, through the power of Divine grace, was taught, and which wrought in the primitive believers in Christ. As these things opened in my view, a long persuasion arose therefrom, that it was not my duty to join any of the various sects or associations of religion with which I was connected; and if, at any time, I tried to join any of them, it brought distress and trouble over my mind. I then said in my heart, 'Is there no people on earth preserved in the simplicity of the Truth, with whom I may unite?' Whereupon it came into my mind to go to a meeting of the people called Quakers; a people of whose religious principles I knew very little knowledge, neither did I know of any one person of that persuasion. I was encouraged by repeated drawings of God towards them, I went many miles to attend their meetings, accompanied by several friends.

Being sat down in the meeting, which was but small, my mind was seized with great surprise, considering the vast difference between that multitude of words and ceremonies which I had been accustomed, and the solemn silence in which we sat; and the testimony of my spirit was, 'If this be right, I will firm it to me this day.' After some time, my mind was brought into more stillness, desiring to unite in the solemn pause, in which the goodness favored my soul with a sense of the gracious presence, and the promise of God was opened to my mind with great sweetness, though I had not understood it before, when there were two or three gathered together in

my name, there am I in the midst of them.' In this my soul rejoiced, and said, 'This is the truth, this is what I have long been seeking for.' Towards the latter part of the meeting some testimonies were borne in great simplicity and plainness of speech, but in the demonstration of the Spirit.

"When I came amongst this people, I met with great opposition, both from professors and profane; but knowing in whom I had believed, and that his power is greater than he that is in the world, my faith was strengthened, and my spirit frequently bowed before Him for help and support in that day, in which, blessed be his name, I often found his secret hand underneath, enabling me to stand in patience, and bear the cross."

James Brandwood appears to have been early made instrumental to the convincing of several others, of the truth of our religious principles, and became a member of our Society in the year 1761; and a meeting was shortly afterwards settled at Edgeworth, where he resided many years. Soon after he was admitted amongst Friends he spoke as a minister. His offerings in that character were concise, forcible, and comprehensive; and being concerned reverently to wait for the renewed influence of the Lord's power, they were acceptable to his friends. In consequence of his joining our Society, he was disinherited by his father, who died when his son was forty-seven years of age.

After this, for many years he followed the profession of a land-surveyor and conveyancer; he was never married, and lived most of his life in a retired part of the country. He was a plain countryman, possessed of a good understanding, but had not the advantage of a liberal education. Few men appear to have been more free from the love of the interests of this world; but Christian virtues and unobtrusive deportment, combined with his cheerful and instructive conversation, gained him the general esteem of all classes with whom he had intercourse. He was scrupulously tender of the reputation of others, so that his most intimate friends scarcely ever heard him speak to the disadvantage of an absent person.

In the decline of life, however, through a combination of circumstances, he became less diligent in the attendance of our religious meetings, and, in the course of a few years, was discontinued as an acknowledged minister; yet he was enabled to bear, with becoming patience, some deeply trying circumstances, which during this period were permitted to attend him. After some time, it pleased his gracious Lord to re-animate his love to his brethren, and he was again acceptably engaged in the work of the ministry. Early in the year 1824, he removed to West Houghton, near Wigan, and some months afterwards was reinstated as an acknowledged minister. Notwithstanding his advanced age, being in his eighty-fifth year, he was diligent in attending meetings, clear and instructive in ministry, much to the comfort and edification of his friends; and his society was pleasant and instructive to them.

Towards the close of the following year, he became unwell, from which time to his death, he was mostly confined to the house. During his illness, he was preserved in patient resignation, and he was enabled to communicate much valuable counsel. At one time, he requested that passage of Scripture to be read, in which the apostle says, "We preach Christ

crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them who are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God;" on which he exclaimed, "Wonderful, and very good;" and after a few minutes silence, added, "This passage dwelt very much upon my mind whilst in bed this morning;" and he expressed his surprise, that any seriously-thinking man, with the New Testament in his hand, could be drawn into that dangerous disbelief and practice, of reasoning away the propitiation and atonement of Christ, who was crucified for our sins. Adding, "Such as are favored with a sense of their own unworthiness, and the exceeding sinfulness of sin before God, as they humbly seek unto Him for help, come to know that he is also Christ, the wisdom of God; and the power of God."

Three days before his death, in the course of an interesting conversation, he remarked to this effect: "I have indeed lived a great while, and have seen a good deal, both of good and evil; and having, through Divine mercy and forgiveness, got through all, I feel my mind very comfortable, and am thankful I am thus favored." The following day, on its being remarked by one who came to visit him, that he had been a good liver, he replied, deeply affected: "It is not for any righteousness of my own that I shall gain acceptance: but all my hope is in the mercy of God in Christ Jesus." After a pause, though then very weak, he was enabled to speak for some time on the fall of man, and his restoration through the atoning sacrifice of our Lord Jesus Christ; but which, he added, it is not the duty of believers too nicely to define or explain; but rather to wait for his spiritual appearance in their own hearts. This was his last religious communication, and he peacefully departed this life, on the 23d of the Third month, 1826.

A Physician's Story.

Dr. Munro, of Hull, gives this incident in his life as a practising physician. It is a story with an unmistakable moral:

A hard-working, industrious, God-fearing man, a teetotaler of some years' standing, suffering from an abscess in the hand, which had reduced him very much, applied to me for advice. I told him the only medicine he required was rest; and to remedy the waste going on in his system, and to repair the damage done to his hand, he was to support himself with a bottle of stout daily. He replied:

"I cannot take it, for I have been a teetotaler for some years."

"Well," I said, "if you know better than the doctor, it is no use applying to me."

He looked anxiously in my face, evidently weighing the matter over in his mind, and sorrowfully replied:

"Doctor, I was a drunken man once, and should not like to be one again."

He was, much against his will, prevailed upon to take the stout, and in time he recovered from his sickness. When he got well, I, of course, praised up the virtues of stout as a means of saving his life, for which he ought ever to be thankful. I rather lectured him on being such a fanatic (that's the word) as to refuse taking a bottle of stout daily to restore him to his former health.

I lost sight of my patient for some months; but I am sorry to say that on one fine sum-

mer's day, when driving through one of the public thoroughfares, I saw a poor, miserable, ragged-looking man leaning against the door of a common public house, drunk, and incapable of keeping an erect position. Even in his poverty, drunkenness and misery, I discovered it was my teetotal patient, whom I had not so long ago persuaded to break his pledge. I could not be mistaken. I had reason to know him well, for he had been a member of a Wesleyan Church, an indefatigable Sunday-school teacher, a prayer leader, whose earnest appeals for the salvation of others I had often listened to with pleasure and edification. I immediately went to the man, and was astonished to find the change which drink, in so short a time, had made in his appearance. With manifest surprise, and looking earnestly at the poor wretch, I said:

"S., is that you?"

"Yes, it's me. Look at me again; don't you know me?" he answered, with a staggering reel and clipping his words.

"Yes, I know you," I said, "and I am grieved to see you in this drunken condition. I thought you were a teetotaler?"

"I was before I took your medicine," he answered, with a peculiar grin upon his countenance.

"I am sorry to see you disgracing yourself by such conduct. I am ashamed of you."

Rousing himself, as drunken people will at times, to extraordinary effort, he scoffingly replied:

"Didn't you send me here for my medicine?"

And with a delirious kind of chuckle he hiccupped out words I shall never forget:

"Doctor, your medicine cured my body, but it damned my soul!"

Two or three of his boozing companions, hearing our conversation, took him under their protection, and I left. As I drove away my heart was full of bitter reflections, that I had been the cause of ruining this man's prospects, not only for this world, but for that which is to come. You may rest assured I did not sleep much that night. The drunken aspect of that man haunted me, and I found myself weeping over the injury I had done him. I rose up early the next morning and returned to his cottage, with his little garden in front, on the outskirts of the town, where I had often seen him with his wife and happy children playing about, but found, to my sorrow, that he had moved some time before. At last, with some difficulty, I found him located in a low neighborhood, not far distant from the public house he had patronized the day before. Here, in such a home as none but a drunkard could inhabit, I found him laid upon a bed of straw, feverish and prostrate from the effects of the previous day's debauch, abusing his wife because she could not get him some more drink; she standing aloof, with tears in her eyes, broken down with care and grief, her children dirty and clothed in rags—all friendless and steeped in poverty!

What a wreck was there!

Turned out of the Church of which he was once an ornament, his religion sacrificed, his usefulness marred, his hopes of eternity blasted, now a poor, dejected slave to his passion for drink, without mercy and without hope!

I talked to him kindly, reasoned with him, succored him until he was well, and never lost sight of him or let him have any peace until he had signed the pledge again.

It took him some time to recover his place in the Church, but I have had the pleasure of seeing him restored. He is now, more than ever, a devoted worker in the Church, and the cause of temperance is pleaded on all occasions. Can you wonder, then, that I never order strong drink for a patient now?

DAY BY DAY.

Selected.

What to-morrow brings, who knows?
Always God in mercy throws
A cloud o'er what is yet to be,
In mercy; for if we could see
Beforehand all the toil and strife,
These cares attending human life,
We should be paralysed with fear,
And could not do our duty here—
Day by day.

Hopes bear us on. The eager boy
Thinks of his future years with joy.
But when, life closing, he looks back
Along the chequered narrow track,
How changed and different it seems
From all his boyish early dreams!
Yet gratefully he bows his head,
Seeing how his steps were led—
Day by day.

Expect not great things; very few
Are allotted such to do.
Many more find out their cup
Of life with trifles is filled up.
Yet if these they rightly use,
Not because "so small" refuse,
Blessings shall descend on all
In the palace, cottage, hall—
Day by day.

Then go on thy way, content
With whatever God has sent.
Do not try to pierce the cloud
Which thy future doth enshroud.
Take the mingled good and ill;
Do thy smallest duty still
In the strength which shall be given,
When thy need is, straight from heaven—
Day by day.

—E. I. Tupper.

Selected.

ALL WELL.

No seas again shall sever,
No desert intervene;
No deep, sad-flowing river
Shall roll its tide between.

No bleak cliffs, upward towering,
Shall bound our eager sight;
No tempest, darkly lowering,
Shall wrap us in its night.

Love, and unsevered union
Of soul with those we love,
Nearness and glad communion
Shall be our joy above.

No dread of wasting sickness,
No thought of ache or pain,
No fretting hours of weakness
Shall mar our peace again.

No death, our homes o'er shading,
Shall e'er our harps unstring;
For all is life unfading
In presence of our King.

—H. Bonar.

Selected.

To be blessed and tranquil, and spiritually to grow, we must commune with the invisible. A few hurried moments in the morning, a few tired moments in the evening, a fragmentary dash at Matthew or Mark, and a few verses hastily read with the sense of a duty accomplished, are not enough to lift one over the roughness and materialities of every day. They are better than no reading, and better than no prayer, but to have a living sense of the nearness of God, one must abide in him.

For "The Friend"

The "Molly Maguire" Trials.

The recent trials in the Anthracite coal regions of Pennsylvania, of persons connected with a secret association, popularly known as "Molly Maguire," are so important in the result, and reveal so serious a condition of things, that it seems desirable to place in columns of "The Friend" a fuller account than has yet appeared in its pages. About seven years ago, in numbers 51 and 52 of vol. 42 of this journal, there was published a very interesting account of Ribbonism in Ireland. Those who may have read that account, or W. S. Trench's work entitled "Realities of Irish Life," from which it was condensed, will see that "Molly Maguireism," Schuylkill county, Pennsylvania, is merely transplanting of Ribbonism from its native Irish soil.

W. S. Trench, says, "The main object of the Ribbon society was to prevent any landlord under any circumstance whatever, from depriving a tenant of his land." "The secret object was to deter, on pain of almost certain death, any tenant from taking land from which any other tenant had been evicted. These main principles of the society were carried out with relentless severity; and numerous indeed were the victims in all ranks of the community, from the wealthy peer to the humblest laborer, who fell under the hand of the assassin sworn to carry out its decrees." But it will be supposed that a society, thus constituted in utter lawlessness, was not likely to adhere long or accurately to the precise objects for which it had originally been formed; and accordingly, by degrees, it assumed the position of the redresser of fancied wrongs connected with the management of land, or with landed property in general. "I have seen a notice announcing certain death to a respectable farmer because he dismissed a careless ploughman, and a friend who lived near me, was threatened with death, because he refused to let a shepherd who had been recommended to him, and who was approved of by the local Ribbon lodge. I myself received a letter illustrated with a coffin in flaming bloody robes, and adorned with death's head and crossbones, threatening the most frightful consequences to myself and family, if I did not continue to employ a young profligate carpenter whom I had discharged for idleness and vice!"

The official title of the secret society in America, popularly called "Molly Maguire," is Ancient Order of Hibernians. None eligible to membership in it, unless they are Irishmen. To it must be attributed numerous murders and other outrages in coal regions, which have for years past rendered life and property unsafe. So frequent have these become, so bold and reckless were the authors of them, such the fear with which they had inspired the public, and so unable were the ordinary officers of justice to cope with the difficulty and danger; that the large coal-mining firms felt it necessary to take so decisive a step to protect their own pecuniary interests, and the lives and property of their employees.

They applied to Pinkerton's Detective Agency, whose headquarters are at Chicago. One of the employees of that establishment agreed to run the risk connected with

to unveil the proceedings of the secret society which had furnished the men to kill the persons who became obnoxious to it. The employee was a young Irish Catholic, named James McParlan. He went to Schuylkill county, assumed the name of McKenna, soon considered a suitable man to be added to the "Molly Maguires,"—and was treated as a member—One of the conditions which he went, was, that under no circumstances should he be called upon to bear witness in a court of justice. He communicated with no one, save one or two police officers, to whom his reports were frequently, sometimes daily, sent by mail. The plan of action marked out was, to make himself acquainted with any intended outrage, to learn the parties were that were selected to perform it, and all details that could be ascertained; and give such information as would enable a proper police force not only to prevent its accomplishment, but to seize the guilty parties under such circumstances as would insure their conviction.

After operating in this way for a considerable time, his real position was discovered by his companions; and his usefulness as a detective came to an end. He subsequently consented to appear as a witness in the trials of several persons implicated in the murders that had taken place; and his testimony was one of the most important means of procuring their conviction.

The first of this series of trials ending in a conviction for murder, was that of Michael J. Kelly, a young Irishman, from Mount Laffee, Schuylkill county; who had been one of the assassins of John P. Jones, a mining boss of the Lehigh and Wilkesbarre coal company, at Lehigh, Carbon county. Jones had discharged from his employ two men who were members of the Molly Maguires, and for this reason his death was determined upon and committed. He was shot down on the 3d of November, 1875, while on his way to his work, the atrocious deed was done in so open and public a manner, that immediate pursuit was made, and Doyle, and his two associates, Kelly and Kerrigan, were arrested the same

during the progress of Doyle's trial, many of the leading Molly Maguires were present, endeavoring to prevent his conviction. Heretofore, their efforts to shield their members from punishment, by perjured testimony of an *alibi* or other means had been successful. But Kelly was found guilty on the 1st of 2d mo. of this year. Kerrigan, who was then a prisoner in the jail at Mauch Chunk, made a voluntary confession of the circumstances connected with this murder, as well as with that of policeman Yost. The information obtained from him led to the arrest of several of the criminals; and, in connection with the conviction of Kelly as an accomplice in the murder of John P. Jones, spread consternation among those who had been the leaders of these horrible crimes.

Other trials have followed in rapid succession with the same result. Nearly all of the county officers of the Molly Maguires in that section of the country have been brought to the bar and convicted of complicity in the outrages which so long disgraced the mining regions of Pennsylvania; or are fugitives from justice, or in prison awaiting trial.

On the morning of 9th mo. 1st, 1875, Thomas Sanger, a mining boss at Raven Run, was killed

by several men—one of whom, Thomas Munley, was brought to trial on the 27th of 6th mo. in the present year. In this case, Franklin B. Gowen, the President of the Reading railroad, who had formerly been the District Attorney of the county, assisted in the prosecution, (which resulted in the conviction of Munley.) His closing speech to the jury contains some interesting and startling information. The following passages are extracted from it.

"On the 1st of Sept. last, Thomas Sanger, a young English boss miner, a man between thirty and forty years of age, who, so far as we know, may not have had an enemy in the world, left his house in the morning to go to his daily work. Going forward and onward in the performance of his duty, and the prosecution of his daily work, this man was confronted by one of an armed band of five assassins. He was shot in the arm. He turned to run around a house in the neighborhood, and he was there confronted by another of these miscreants who had been sent to intercept him. He again turned and stumbled upon the ground; and then, when the foremost of this band of assassins came up to him, as he lay upon the ground, he discharged his revolver into him, and another turned him, as he lay upon his face, over upon his back, so that he could expose a deadly part for his aim, and then, with calm deliberation, selected a vital spot and shot him as he lay prostrate upon the ground. His wife, from whom he had just parted, hearing his cries, rushed out and reached her husband only in time to hear his last faltering accents: 'Kiss me, Sarah, for I am dying.'

"These coal fields for twenty years, I may say, have been the theatre of the commission of crimes such as our very nature revolts at. This very organization that we are now, for the first time, exposing to the light of day; has hung like a pall over the people of this county. Before it fear and terror fled cowering to homes which afforded no sanctuary against the vengeance of their pursuers. Behind it stalked darkness and despair, brooding like grim shadows over the desolated hearth and the ruined home, and throughout the length and breadth of this fair land there was heard the voice of wailing and of lamentation, of Rachel weeping for her children and refusing to be comforted, because they were not."

"Whether this society, known as the Ancient Order of Hibernians, is, beyond the limits of this county, a good society or not I cannot tell; but I have believed at sometimes that it was, and I am willing to be satisfied of that fact now, if there is any evidence of it. But there has been an attack made upon this organization, and up to this time we have not had furnished to us any evidence that in any place its objects were laudable or commendable. Criminal in its character, criminal in its purpose, it had frequently a political object. You will find the leaders of this society the prominent men in the townships. Through the instrumentality of their order and by its power, they were able to secure offices for themselves. You see here, and now know that one of the Commissioners of this county is a member of this order. You know that a previous Commissioner of this county was a member of this order, convicted of a high offence, and pardoned by the Governor. You know that another county commissioner, be-

fore that, was a member of this order, convicted of an offence and pardoned by the Governor. High constables, chiefs of police, candidates for associate judges, men who were trusted by their fellow men, were all the time guilty of murder.

"I have said to you before that it seems to me as if there had been a divine interposition for the investigation and punishment of crime in this county. Remember that McParlan came here pledged that he should not be used as a witness. We placed no reliance upon him as a witness. We could not arrest a man because he told us anything about him, because he was protected by the pledge we had given him that he was not to be exposed, and was never to be known in the investigation; and I tell you that, no matter what the consequence would have been, when I became an instrument to lead him into the danger to which he was subjected when he took his life into his own hand and entered into the secret councils of this order, I would have been the last man in the world to have asked him to relieve me from the pledge which had been made to him. You have heard that his mission became known to this order, how or by what manner I am not at liberty to tell you to-day, for it is not in evidence. We have the fact, though, that his mission became known to this society, and we have the fact that those from whose vengeance he was to be protected, by ignorance of his true character, acquired information that enabled them to know that he was playing a false part in their organization, and that he was in reality a detective; and he was compelled to leave the county. And then I saw before me my path as clear as day. Then I saw that some miraculous interposition of Providence had been vouchsafed to permit us to use the testimony and the knowledge of this man McParlan." "When, in all the history of criminal jurisprudence, did ever such a change of society come over a county as that which came over this county on the morning that McParlan first became a witness, and on the morning when Jack Kehoe, the county delegate, with twelve or fifteen other men, handcuffed to a chain, were marched from the high places they had occupied to take their solitary cells as felons within the walls of your prison.

"When I came to this court house on that memorable day, the court room was crowded with the sympathising friends of these criminals, but where are they to-day? They may be here, but they give no sign, and we know nothing of them, and we care not if they are here. The whole county sprung up like a giant unbound, and never, except in dramatic literature, has there been revealed such an awakening and such a change."

From the testimony of James McParlan, the following account has been condensed of the character and organization of this society. The members were required to be of Irish birth or descent, and Roman Catholics, and were furnished with signs and passwords so as to know each other. The highest authority resided in what was called the Board of Eriu, composed of delegates from England, Ireland and Scotland; who sent over the signs and passwords to this country once in three months. In answer to a question as to the practice of the organization in committing crime, McParlan stated, that, generally when outrage was determined on, the Division Master of the district would apply either to another

division or to the county delegate, in order to get men who were unknown to the parties upon whom the outrage was to be perpetrated, and a guarantee was given that the obligation thus incurred would be discharged by supplying the men required for similar crimes elsewhere. If any of their members were arrested, the practice of the society was, to raise money first to obtain counsel; and secondly, to try and get as many witnesses as possible to prove an *alibi*.

Cases of the same character which have since been tried, show that justice sometimes overtakes offenders who have long committed crimes with apparent impunity, and we may hope that the monstrous system of outrage and barbarism, of which the above is but an outline, has now received a fatal blow.

For "The Friend."

There is no one of the Divine injunctions of more general application, nor yet more difficult to be sincerely obeyed, than that which enjoins forgiveness of injuries, whether real or supposed. Often as it may be brought into requisition, as often are we brought to feel that the spirit of forgiveness is in direct opposition to the impulse of our fallen nature, and that we have need to keep in remembrance the solemn declaration of the Judge of quick and dead, that if we do not forgive from our hearts those who trespass against us, neither will our Heavenly Father forgive us our trespasses.

Where, through the aid of the Spirit of Him who left the glory which He had with his Father before the world began, in order to effect the reconciliation of lost man to his offended Creator, we are enabled to rise above the natural promptings under contradiction, calumny, reproach or other dishonor that may be imposed upon us, and to feel unfeigned forgiveness of the aggressor, it blunts or removes the sting intended to be inflicted, shuts down anger or resentment, encloses in an atmosphere of purity and peace, and exalts into the dignity of overcoming evil with good.

But in applying the spirit of forgiveness that is inherent in our holy religion, we must guard against extending it so far as to impair the cause of religion itself. Though bound by the law of Christ to forgive offences, we are not bound to extend Christian fellowship to those who indulge in a spirit that willingly inflicts injury of any kind on ourselves or on the cause of Truth. There is neither Christian love nor Christian charity in treating such transgressors as though they had committed no wrong, and thus leave them under the delusion that they are right and approved. The true disciple of Christ can understand the full meaning of the expression of his Master, "Woe unto the world because of offences; for it must be that offences come, but woe to that man by whom the offence cometh." The same apostle that exhorts to "lay hands suddenly on no man," at the same time commands us "not to be partakers of other men's sins," and it is a question that each one must decide for himself, how far he may become a partaker of a sin or wrong committed by another, so as to bring him under some responsibility for it, if he in some way does not testify against it; carefully however, observing the courteous and dignified demeanor that becomes such a service.

The apostle in writing to a minister in one of the churches in his day, declares that such

must be "blameless as the steward of God; not self-willed, not soon angry;" also that he must show himself "a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned." "Holding fast the faithful word as he has been taught; that he may be able by sound doctrine both to exhort and convince the gainsayers." For he says that even in that day "There are many unruly and vain talkers and deceivers,—specially they of the circumcision; whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake."

Thus in the government and oversight of the church it is essential that no false charity be allowed to screen that which is wrong from rebuke and condemnation. None receive gifts for this government and oversight but such as enter the fold through Christ the only door, by submitting to the requirements of his Holy Spirit, and continuing to wear his yoke. Such are so humbled as to prefer others as better than themselves, while at the same time they are bound to try the spirits, the words and the ways of those who profess to be teachers of the people. Their desire is to do their Master's work and nothing else. Their object is to keep out that which will lessen or destroy the unity of the Spirit in the bond of peace, and thus strengthen the gospel fellowship that binds together the true disciples of Christ.

Where it is apparent that any one has so far fallen from a state of humility and watchfulness—if he or she had ever attained to it—as to depreciate or lay waste any of those things pertaining to the church, which its Holy Head has brought about through the instrumentality of dedicated servants, for the preservation or other benefit of its members and the glory of His name, the delegated Shepherds, taking heed to themselves, are bound to rebuke the offender, and defend the well-being of the flock over which the Holy Ghost has made them overseers; and they must be willing "to endure hardness as good soldiers of Jesus Christ;" for all "that will live godly in Christ Jesus shall suffer persecution."

Alas! that there should ever be occasion for such saddening service and discipline. But so it has been more or less in every age; for the visible church is as yet a very defective exponent of that which is unseen; the church of the first-born whose names are written in heaven, the elect host on earth, contending for the faith once delivered to the saints still militant, but united to the glorious, triumphant company of saints and angels and the spirits of just men made perfect in heaven.

That experienced and eminent servant of Christ, Stephen Crisp, has the following in one of his epistles.

"Therefore all have need to be upon their watch, neither to tempt, nor be tempted. Let none think it a sufficient excuse for them, that they were provoked; for we are as answerable to God for evil words spoken upon provocation, as without provocation; for, for this end hath the Lord revealed his power to us, to keep and preserve us in his fear and counsel in the time of our provocations. Therefore if any man through want of watchfulness, should be overtaken with heat or passion, a soft answer appeaseth wrath, saith the wise man. Such a time is fittest for a soft

answer, lest the enemy prevail on any their hurt, and to the grief and trouble their brethren; for it is the proper duty of watchmen and overseers to spare the flock that is, let nothing come nigh them that will hurt them, and wound and grieve them. The good apostle was so careful over the flock of believers, that if there were any doubtful matters to be disputed of, he would not have them that were weak in the faith, at such disputes; much less ought they that are weak to see those that are strong, descending to their strength and go into the weakness where they are not able to bear; for that is certainly weak that cannot bear. Those who really live in the strength and power, they can bear even burdens for them, who cannot bear their own. The apostle, when he sent for the elders of Ephesus to Miletus, and laid a charge with them, before he said, take heed to yourselves; and indeed, we are none of us like to discharge ourselves well towards others, but by taking heed to ourselves, to be kept in the sober, innocent frame of spirit which the Truth calls for."

For "The Friend"

Sarah Stephenson.

I should be glad to see in "The Friend," the early life of Sarah Stephenson and Ruth Ann Rutter; showing how they were called to lay aside their ornaments and appear in the simple garb of a Friend; and what it cost them so to do. So many in these days are saying there is nothing in this, that, or the other little thing—but the language to us as a people still is, "Come out from among them and be ye separate," &c. I cannot reconcile a gay attire, a copying after the world, with the life of a cross bearing Christian, and have those in our galleries calling upon the young to follow Christ when their own appearance is so at variance. These things ought not to be.

The following extracts are taken from the life of Sarah Stephenson, published in the fourth volume of Friends' Library.

"Sarah Stephenson, some of the occurrences of whose life are related in the following pages, was born at Whitehaven, in Cumberland, in the year 1738. Her parents were Daniel and Sarah Stephenson, of whom she was the elder daughter. Her mother was the daughter of Joseph Storrs, of Chesterfield, Derbyshire. Of events which were her lot in childhood and youth, of her conflicts and consolations, and her preservation from hardship and evil, at those stages of life, the subsequent account is nearly in her own words.

"The remembrance of the great love and tender care of the Shepherd of Israel, who sleepeth not by day nor slumbereth by night from my infant days to the present time, cause of deep admiration, reverence, and abatement of soul.

"When I was about six years of age, I had a narrow escape of being burned to death, falling on the fire when no one else was in the room. This preservation, as also another by which my soul was signally rescued from the jaws of the devourer, in very early life attribute only to Him, who hath, in the course of my pilgrimage, succored me in many dangerous and proving seasons; and hath born up my head above the mighty waters, even when the waves have risen so high as to appear likely to overwhelm me. O, my soul, mayest thou

be unmindful of the Lord's unutterable goodness, but walk humbly and reverently before Him, who is abundant in mercy and loving kindness!

It may not be improper to mention, that my father carried on a very considerable business in the mercantile way, and had gained a property. This, and living in what is called a genteel style, and being introduced into the company of high rank when very young, increased my natural disposition, that I began to take steps in the paths of vanity. But, whilst thus pursuing with eagerness, what are called by some innocent diversions, the good shepherd, who seeketh after those that are astray, looked down upon me in love, and so enamoured my soul with his beauty, that I loved to be alone with him. O, how it was his presence! But this lasted not long; for the enemy painted the glory of this visible world in such pleasing colors, that I took the Prince of peace, and proceeded further in the paths of vanity.

My father, as I have mentioned, was living largely; and he so extended his business, that he could not himself have the oversight of it. This was attended with losses, many disappointments; and at length occasioned the separation of the family. My father, William Storrs, of Chesterfield, took me to Worcester, to my mother's sister, and she, being afresh favored with a precious revelation, I was mercifully prevailed on to live in with it.

After I had been in that city a few months, I saw worthy servants of the Lord, Elizabeth Bridge and Sarah Worrall, from America, come to my uncle's house, and, I think, staid several days. One evening, during this time, Elizabeth, in a very weighty manner addressed me in the language of unspeakable love; remarking also, "What a pity that child should have a ribbon on her head." Her words were piercing, and deeply affected my mind. I do not know that I closed my eyes to sleep that night; and in the morning, not daring to put away the ribbon, I came down without it. Yet I had many fears, expecting to be censured by some of the family, as having left it off to the favor of the Friends, and from this secret ground, the enemy caused many seasons of sorrow. This was coming a little to the verge of stripping, which work went gradually forward; but great were my trials, both within and without. Indeed my convictions were so great, that I might say, "I ate my bread with mourning, and mingled my tears with tears;"—but then, O, what precious meetings I had at times! my spirit was broken that I could scarcely contain myself.

Here were also divers weighty valuations from Friends, whose sympathy with me was great, and was a comfort to me. It likewise increased Divine Wisdom, while I remained at Worcester, to permit me to be attacked with low fever, which reduced me to such a state of weakness, that it seemed not unlikely I might sink under it. But that did not prove to be the design of unerring Wisdom; but rather to make it preparatory to fresh exertions and trial of faith. In this time of great sickness and reduction of will, my mind was fully supported, and, at seasons, favored by the overshadowing of Divine love, under which my soul humbly and thankfully rested.

When I was a little recovered from this illness, a trial of a close nature was my por-

tion. I received a letter from my father, who, in a pressing manner, requested my going home to live with my dear parents, whom I had not seen for seven years. In my absence, they had removed, together with my sister and my youngest brother, to Douglass, in the Isle of Man, at which place were no others of our Society, and the inhabitants were much strangers to it. Great were the struggles and fears that attended my poor mind, and prayer was begotten that by obeying my natural parent, I might not offend my heavenly Father, who had so richly visited my soul. But the Lord was pleased so to open my way, that it appeared right to go; yet, O, the fear that covered my mind, lest I should bring a reproach on the Truth. My humble cries were put up unto him for preservation, and He was mercifully pleased to hear, and measurably to answer, my petitions. In this humble state I left Worcester, being favored with the love and sympathy of many worthy Friends. Catharine Payton, who then lived at Dudley, was one: she wrote a sweet consolatory letter to a Friend, which was given to me to peruse, in which she said, "If she must go, let her take some Friends' books with her; and may she be preserved, like Lot in Sodom, a preacher of righteousness."

An agricultural achievement in Scotland has recently attracted great attention abroad. The Duke of Sutherland is one of the great land owners of Scotland, but much of his domain is barren and unproductive. Feeling that by labor and an intelligent working up of the soil these lands can be made productive, he, some time ago, determined to have a tract of two thousand acres broken up. The work was begun about four years since, the tract being wild and useless moor land, so swampy and stony that it was impossible to do anything with it by ordinary appliances, including even the common steam plough. He had a gigantic steam plough constructed, and with this and twelve steam engines working other appliances, the moor has been broken up, and the useless land is now converted into four fine farms, in which excellent crops are this year growing. But only a very wealthy man could indulge in such an enterprise, for the work cost the duke the great sum of \$300,000 in gold, an average of \$150 an acre.—*Philada. Ledger.*

A Little Girl and the King.—The King of Prussia, while visiting a village in his land was welcomed by the school children of the place. After their speaker had made a speech for them, he thanked them. Taking an orange from the plate, he asked: "To what kingdom does this belong?"

"The vegetable kingdom, sir," replied a little girl.

The king took a gold coin from his pocket, and holding it up asked, "And to what kingdom does this belong?"

"To the mineral kingdom," said the girl.

"And to what kingdom do I belong then?" asked the king.

The little girl colored deeply, for she did not like to say "the animal kingdom," as he thought she would, lest his majesty be offended. Just then it flashed into her mind that "God made man in His own image," and looking up with a brightening eye, she said: "To God's, sir."

The king was deeply moved. A tear stood

in his eye. He placed his hand on the child's head, and said, most devoutly, "God grant that I may be accounted worthy of that kingdom."

THE FRIEND.

TWELFTH MONTH 2, 1876.

In our last week's number we gave a letter published in "The British Friend" of last month, called forth by a communication in a former number of that paper denying the truth of the assertion made by the Belper Conference, of the active members in London Yearly Meeting having departed from the doctrines and testimonies held by Friends. There is another letter accompanying the one we have already extracted, of the same purport but going into many details, which it is not necessary to quote. The following taken from it may serve to enlighten some of our readers as to the character of the missionary work carried on in Madagascar by the persons employed by the "Friends' Foreign Missionary Association," which association reports to London Yearly Meeting.

"When Louis C. Street was over in England (1873-4), he held a sort of public meeting in the Friends' Meeting-house, Mount Street, Manchester, for the purpose of giving information as to the operations of the so-called 'Friends' Foreign Mission Association' in Madagascar. After giving said information, he desired Friends present to ask any questions about the matter, saying, he would be glad to reply to such. Way being thus opened by him, a Friend said there were three or four points on which Friends had long wished for some *bona-fide* information.

"1st.—Were the meetings for worship which were held with the natives, held after the manner of Friends; and, were any of the meetings with them so held?"

"Reply by L. C. Street: No meetings for worship were held with the natives after the manner of Friends' meetings.

"2nd.—How were these meetings held?"

"Reply: They were conducted in much the same way as the other missionaries out there conducted theirs,—as for instance, the London Missionary Society's representatives; they (*i. e.* L. S. & Co.) found or thought it best to work harmoniously with the other missionaries, &c.

"3rd.—Were *any* meetings held by them after our way of holding meetings for worship?"

"Reply: Only with the teachers (the English representatives of Friends' Foreign Missionary Association) themselves once a month: no natives were present at such meetings.

"4th.—Was any form or ceremony made use of by the Friends' teachers when a native was received as a member, or professed conversion?"

"Reply: Yes, he was baptized with water by the teacher.

"5th.—Was any ceremony made use of by them, comparable to what is known as taking bread and wine, commonly called The Sacrament?"

"Reply: Yes: they administer the Sacrament, and some of the teachers themselves partook of it. Some had discontinued taking it. (L. C. Street defended this and baptism

warmly, saying he considered they were quite consistent with our profession as Friends, and that he in administering them, was a consistent member and minister of the Society.")

Louis C. Street is, we believe, a member of Indiana Yearly Meeting, and stands as an approved minister among them. Though working under the auspices of the Missionary Society in England, we suppose he is paid by the Yearly Meeting to which he belongs, as we observed in its recently printed minutes notice of funds being furnished him.

The course of these missionaries, and the fact of placards being posted at a Friends' meeting-house in London, announcing that "gospel addresses," would be delivered, and "well selected hymns sung" before the audience invited to attend, as mentioned in last week's letter, are consistent with each other, and add to the rapidly cumulative evidence that common honesty demands that the actors and those who support them, should cease to claim to be representatives of the Society of Friends.

SUMMARY OF EVENTS.

FOREIGN.—It is understood that all the powers have agreed to the European conference, and that it will commence in Constantinople about the first of Twelfth month. Meanwhile military preparations continue in Russia, and it is expected that over 200,000 troops will soon be under arms on the border. An imperial order has been issued in St. Petersburg prohibiting the exportation of horses. A St. Petersburg dispatch says: The Czar in receiving various distinguished personages during the past few days, has stated that he would still hope for the maintenance of peace, but considered Russia's honor and his own pledges to obtain the concessions which he had demanded from the Porte.

A special dispatch to the London Standard from Constantinople, announces that the Sultan has decreed the absolute abolition of the slave trade throughout the Ottoman empire.

The subscriptions in St. Petersburg and Moscow alone, to the new Russian loan of one hundred millions of roubles, have already exceeded that amount.

The Spanish Minister of War has presented in the Congress of that nation a bill rendering military service obligatory, and providing that the standing army shall never be less than 100,000 men. The period of service is fixed at eight years, four in the standing army and four in the reserve.

The Spanish government continues to send soldiers in large numbers to Cuba.

An important debate took place in the Spanish Congress on the 25th ult., on the question of religious toleration. After full discussion the majority of the House declared its approval of the government measures.

A special dispatch to the London Times from Argos states that Dr. Schlieman, while excavating at the supposed site of the tombs of Agamemnon and Cassandra, has discovered immense subterranean chambers or tombs, containing a great variety of gold and silver plate and jewelry.

The French Chamber of Deputies considered the estimates for public worship on the 24th ult. Prince Napoleon, speaking for the first time since his election, denounced the dangerous encroachments of the clergy, which had exercised a disastrous influence in recent French history, notably in 1870. He supported a proposal for the reduction of the estimates for public worship. An excited debate ensued, the clericalist Deputies protesting against the speech, which was violent in tone.

Sir Richard Temple, Lieutenant-Governor of Bengal, after surveying the district devastated by the late cyclone, confirms the estimate that two hundred and fifty-one thousand persons perished in the storm and flood.

The President of the British Iron Trade Association states that a large proportion of the furnaces are out of blast, and that a still larger proportion of the forges and mills for the production of malleable iron are closed. Thousands of workmen have been discharged, and the wages of those retained have been materially reduced. The distress is greatest in the rail-making districts of South Wales and the north of England, but is also very great in Staffordshire, the midland counties, and in Scotland.

UNITED STATES.—Election Returns.—At the Presidential election Connecticut polled a vote of 122,156, an increase of 20,200 over the largest ever polled in the State. Tilden had 61,934 votes, and Hayes 59,034. Vermont polled a vote of 64,346 for President: Hayes 44,091, and Tilden 20,254. The official returns for Minnesota show the majority for Hayes in that State to be 24,008. The official vote in Pennsylvania aggregate 758,957, being far the largest ever polled in the State: Hayes had 384,148 votes, and Tilden 366,204. At the excited election of 1864 the total vote was only 533,646. In New Hampshire the total vote was 80,015, of which Hayes had 41,522, and Tilden 38,449. In Missouri Tilden had 202,687 votes, Hayes 144,398. The total vote of Kentucky was 258,860: Tilden had 160,045 votes, Hayes 98,415. Iowa gives Hayes 171,327 votes, and Tilden 112,099. All the members of Congress from Iowa are Republicans.

Wm. M. Tweed, who a few years ago was a person of so much political influence in New York, and who was sent back from Spain as a fugitive from justice, landed in New York on the 23d ult., and was taken to his former quarters in the Ludlow Street Jail. Increased precautions it is said will be taken to prevent another escape, and he will be treated precisely as the other prisoners, and allowed no privileges.

The regular army of the United States consists of 25,331 men in active service.

The Internal Revenue from the various States and Territories during the last fiscal year amounted to \$110,001,138. Illinois furnished \$23,699,132; Ohio, \$16,568,290; New York, 14,158,374. The smallest returns were from Arizona, \$11,976.

The sugar crop of Louisiana this year is estimated at 200,000 hogsheds, or 200,000,000 pounds, which is about one-eighth of the amount required for consumption in the United States.

The Philadelphia Board of Revision of Taxes state that the total assessment of real and personal property subject to taxation is \$603,068,532, an increase over 1875 of \$7,655,154.

The Massachusetts assessors have filed their estimates of real and personal property for 1876. There is a decrease in the values of \$71,299,192 from those of 1875. The decrease is attributed to the generally depressed condition of productive industry.

The result of the Presidential election was not definitely settled up to the 25th ult. in consequence of the dilatory action of the Returning Boards of Florida and Louisiana. It is the duty of these bodies in the States named to revise the local election returns, and give a correct statement of the votes cast. The vote of either Louisiana or Florida would secure the election of the Democratic candidates, as without them they lacked only a single electoral vote.

At the late election for President, New York, the most populous State in the Union, polled 1,016,505 votes, of which 522,612 were given to Tilden, and 489,547 to Hayes, the rest being scattering. In Arkansas, Tilden had 53,083 votes, Hayes, 38,669.

The total imports of dry goods and general merchandise at the port of New York, from 1st mo. 1st to 11th mo. 25th, 1876, were \$288,322,659, against \$292,225,527 for the corresponding period last year. The total exports of produce during the same period were this year \$240,461,012, against \$227,663,764 for the corresponding period in 1875.

The Markets, &c.—The following were the quotations on the 25th ult. *Philadelphia.*—American gold, 109½. U. S. sixes, 1881, 117 a 118; do. 1867, 115½; do. 5 per cents, 112½; do. 4½ per cents, 109½. Cotton, 12 a 12½ cts. Flour, \$4 to \$9.00 according to grade or quality. Pennsylvania red wheat, \$1.32 a \$1.35; Ohio do., \$1.28 a \$1.30; Penna. amber, \$1.37 a \$1.42. Southern rye, 70 a 72 cts.; Penna. 75 a 77 cts. Yellow corn, 60 a 61 cts.; new western, 48 a 51 cts. Old white oats, 48 a 49 cts.; western new, 31 a 35 cts. New York fancy cheese, 14½ a 14½ cts.; western fine, 13 a 13½ cts. *New York.*—Superfine flour, \$4.80 a \$5.25; State extra, \$5.35 a \$5.50; finer brands, \$6 a \$8.75. No. 1 white winter wheat, \$1.36; amber do., \$1.36 a \$1.37; No. 2 red winter, \$1.30; No. 2 Chicago spring, \$1.30; No. 3 do., \$1.21. Western rye, 82 a 83 cts.; State, 94 a 95 cts. Mixed corn, 59 a 60 cts.; yellow, 60½ cts. Extra white oats, 51 cts.; lower grades, 34 a 49 cts. Lard, 10½ cts. Carolina rice, 5½ a 6½ cts. *Baltimore.*—No. 2 western red wheat, \$1.35; No. 3 do., \$1.25; Maryland red, \$1.40 a \$1.45; amber, \$1.47 a \$1.53; white, \$1.25 a \$1.45. Yellow corn, 54 a 56 cts. Oats, 34 a 40 cts. *Chicago.*—No. 1 spring wheat, \$1.15; No. 2 do., \$1.13; No. 3 do., \$1.06. No. 2 corn, 44 cts. Oats, 33 cts. Rye, 67 cts. Barley, 63 cts. Lard, \$9.85 per 100 lbs. *St. Louis.*—No. 2 red fall wheat, \$1.23; No. 3 do., \$1.20. No. 2 corn, 44 a 44½ cts. Oats, 31 cts. Rye, 65 cts. Lard,

9½ cts. *Cincinnati.*—Red wheat, \$1.20 a \$1.28. Oats, 30 a 38 cts.

The Managers of the House of Industry, No. North Seventh St., desire to call attention to their stock of hand-made under clothing, overalls, and comfortable, suitable for distribution among the Ind Freedmen, &c. Their funds are unusually low, they need to convert the above into cash, to enable Society to pursue its usual course in affording relief and employment to the poor during the coming winter.

"The Germantown Employment Society for Women offers for sale, at low prices, warm garments for women and children. Ten per cent. taken off on orders of Twenty Dollars or over.

Apply to MARTHA H. GARRET, Green and Co. streets, Germantown, Philada.
11th mo. 1876.

FRIENDS' ASYLUM FOR THE INSANE.
Near Frankford, (Twenty-third Ward,) Philadelphia.
Physician and Superintendent—JOSHUA H. WOODINGTON, M. D.

Applications for the Admission of Patients made to the Superintendent, or to any of the Board Managers.

DIED, at his residence in Pawtucket, R. I., on 16th of Sixth month last, JOHN T. KENYON, a member and elder of Providence Monthly Meeting, in the year of his age. He was firmly attached to the principles and testimonies of our religious Society, adhered to them through evil report and good re-choosing rather to suffer with the faithful than to on the tide of innovation and popularity. He ended a protracted illness with exemplary patience and nation. Alluding, near the close, to some of the decisions he had passed through, he said that the awful of an unprepared state had been shown him in light; adding the light of Christ is the life of men, expressed the desire he felt, if consistent with the vine will, to be released; which was soon mercifully granted, and in much calmness he departed, leaving the consoling evidence that his end was peace.

—, at Camden, N. J., on the 21st of Eighth 1876, JOB BALLINGER, in the 75th year of his age, an esteemed member of Haddonfield Monthly Meeting. By yielding to the powerful visitations of Divine grace he was in his youth brought to the saving knowledge of the truth as it is in Jesus Christ; and it is believed he was mercifully preserved therein through a life. He was often enabled to bear testimony to the blessed efficacy of Divine power to sustain the amid the varied trials and conflicts of time. He was zealously concerned for the maintenance of our Christian principles and testimonies on all occasions and the evidence of his godly sincerity gave him place in the esteem of many, both in and out of Society, with whom he came in contact. His years were marked by feeble health, and at last long confinement to the sick chamber, where he often visited by his friends, to their comfort and edification; giving evidence at such times that his faith firmly established on the Rock of Ages—the foundation of the righteous of all generations. During these tedious days and wearisome nights that were appointed, he was preserved in much quiet resignation to the vine will, and lay as one waiting for his change, in blessed hope of an entrance into the glorious rest prepared for the people of God, of which at times he favored with a blessed foretaste. His last words to children were, "Whatever you do, do all to His glory."

—, Ninth month 20th, 1876, in the 73d year of age, ALICE T., widow of the late Josiah Alberts, member of Gwynedd Monthly and Plymouth Particular Meeting, Montgomery Co., Pa.

—, on the 27th of Tenth mo. 1876, at her residence near Adrian, Michigan, SARAH B., wife of Samuel Leeds, in the 58th year of her age. She bore a protracted illness with patience and Christian resignation, desiring to wait all the Lord's appointed time. She had no terrors for her, and we thankfully believe purified spirit has been permitted to enter that "which hath foundations, whose builder and maker is God."

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.